of Franco's armed rebellion by the Spanish hierarchy, the support given by Italian priests to the rape of Abyssinia. Nor does the picture of Western life given in papers and the films incline the Indian to respect the religion of the West. He is not impressed by the excuse of *nominal* Christians. He pays Christianity the compliment of taking it seriously, but, on the whole, the revolutionary elements in Christian history and in the Gospels have been obscured in India. There is little of the apocalyptic fire which recent scholars have seen in the Gospels in the Tolstoyan figure so often presented to India. One distinguished Congressman told me that he and other Hindus felt at home with the New Testament. In some ways I should have felt happier if he had said that he felt ill at ease with it!

It is an old game to play off one another's weaknesses, and we must avoid any tendency to compare Indian superstition to Christian enlightenment. The test is: "By their fruits ye shall know them"; and to-day all religions are being tried in the balance and found wanting. Only that religion will survive which can prove that its life is abiding and that it can produce men who can look a changing world in the face, and who have the inner resources which can enable them to play their part in the building of a new order. It is true that Hinduism has been prone to "tithe mint, anise and cummin[33] and "to wash the outside of the platter." So have other religions. Hinduism has produced noble souls and insane ecstatics; it is not alone in this. Islam has been excessively fanatical; Christians also have burnt and slain one another. Folk religion can be a very terribje thing and in an out-worn social order religion *must* be iconoclastic, however painful that may be, and even if some good things are lost in the process.

India has prided herself on tolerance, but it has its drawbacks. To-day there is need for a passionate battle